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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

usury destroys community and civilization

by Griscom Morgan

The economic process of usury has been one of the most destructive afflictions of mankind, wiping out the wellbeing of civilizations and communities for thousands of years. The historian Brooks Adams wrote of the history of this curse in his book The Law of Civilization and Decay. The impact of the process on the community was analyzed by John Collier in the Newsletter of the Institute of Ethnic Affairs. He reported findings of Dutch social scientists who observed what happened as our kind of currency came into communities in Indonesia that had been stable and healthy for thousands of years. They had concluded that when this "money economy enters the village community, the genius of the community starts to die. The complexly organic unity falls apart, intra-village rivalry takes the place of mutual aid, social value perishes." This disturbance was observed to take place even before other technical developments and culture had entered. If the small community as one of the two universal forms of human society is to be reclaimed as a foundation of social health, we need to master and correct the curse that has so insidiously been destroying it. So we will here seek to define and clarify the issue.

The present desperate condition of our economy has been foreseen by profound economists for many decades, but no way out has been recognized by economists. At the beginning of the Nixon administration economist William Janeway wrote, in the British Spectator, "As matters stand, price stability in America means an intolerable level of unemployment... And average unemployment below four percent means an intolerable level of inflation at home and accelerated loss of competitiveness abroad." So Janeway stated that "the prerequisite for stability has become radical change." Not just change, but the right change is needed.

We have traditionally assumed that money must be scarce -- like gold -- for it to keep its value and avoid inflation. This intrinsically results in high interest and unemployment. But there have been other money systems that have had plentiful money without inflation or high interest. In the Aztec empire the cocoa bean was the base of its money; it was in fairly constant value and good supply. Petrus Martyr wrote of it: "Oh blessed money which not only gives to the human race a useful and delightful drink, but also prevents its possessors from yield-

ing to infernal avarice, for it cannot be piled up, or hoarded for a long time." Usury could not be a problem.

Practically all of pre-Columbian America used money -- mediums of exchange -- between tribes, in markets and between people, depending on varied customs. Don Taxay, an authority on money of the American Indians, shows that only the Incas with their totalitarian society and economy, did not use money. The market is a wonderful process by which things that are bought and sold are related to each other by the processes of supply and demand. Money serves as the common denominator enabling these exchanges. But different money systems have profoundly different effects on society.

Economist Dudley Dillard identified a fundamental dimension of the problem, and the failure of economists to deal with it in writing, "In a money economy all goods must assume a money form, that is, they must be transferred from goods to money. Otherwise specialized producers have only negligible use for the things they produce. These simple facts have not been incorporated in economic theory." Usury is so important and terrible in its impact on the community and its economy because scarcity of money as a medium of exchange disrupts the life and functions of the community, and allows those who hold money out of circulation to profit out of people's necessity. The same disruption develops between nations.

The moneylenders who have specialized in the usurer's role -- as did J.P. Morgan -- can double their assets with five percent compound interest in about fourteen years. The higher the interest the more quickly this doubling can take place. In about nine years at 8% interest and with today's far higher interest the time gets down to four to six years. The greater the burden of debt the greater the necessity to borrow. With the per capita debt in the United States above \$20,000 for public and private debt combined, there is no possibility for the national economy escaping out of the vortex leading to bankruptcy or drastic inflation for the nation following present policies.

The biblical injunction against usury does

not suffice to correct the curse of the conventional money system because surplus money if not lent can be simply held out of circulation. The harmful effect is not just to impoverish and impair life for the poor and needy while concentrating wealth into the hands of the antisocial powers. Having an increasing proportion of liquid wealth -- capital -- the wealthy are in the position to withhold it from circulation as well as not lending it until interest is higher than the economy can afford to pay. Thereupon the economy progressively slows down and industrious workers and entrepreneurs are reduced to penury. Adam Smith, the great pioneer in economic understanding, and economic historian Brooks Adams pointed this out as the principal cause of breakdown of capitalist civilizations.

The eminent economist Maynard Keynes had significant insight into this underlying economic problem and conceived that it could be corrected by making money plentiful, as through government expenditures. But this led to increasing government debt and to inflation, discrediting his insight.

There is a simple way of eliminating usury and the vast increase of accumulating debt from compounded interest. This way has been independently conceived by a number of people out of their variety of approaches and experiences. The background from which an insight comes can help to make it clear. One such background was the experience of a Quaker Columbia University economist, William Vickrey, when he was economic advisor to the Japanese government during its severe inflation following the second world war. He was impressed with the way inflation stimulated money owners who previously tended to hold onto surplus money and not lend it to lend money at low rates of interest so as not to lose from its loss of value from inflation. So Mr. Vickrey thought it might be possible to achieve stimulus to invest at low nonusurious interest rates by having currency lose in face value each month while the unit of value aspect of money was kept constant -- that is, there would be no inflation of prices and wages since the value of the yen or dollar would be guaranteed as constant. With twelve percent inflation a dollar loses one percent of its value each month. In contrast, the new sys-

tem would have the dollar as a measure of value stay constant and the currency on its face show declining value for each month. Each year a new issue of currency would begin again with full face value. In this way active investment in enterprise and economic exchange of goods and labor to achieve a healthy active market could be achieved without the curse of inflation. What Maynard Keynes had hoped for from government borrowing and spending could be achieved by non-usurious lending and keeping money in active circulation.

This proposal, independently conceived by such men as Mr. Vickrey, was found to be not just an untried idea. It was discovered by others that just such a money system had prevailed throughout Europe for more than two hundred years in consequence of the discovery of one ruler that it was an easy way of levying taxes. The effect on Europe's economy was just what William Vickrey had conceived -- stable, continuous non-inflationary full employment with extremely low interest rates and freedom from extreme concentration of wealth and power in the hands of financiers. Small communities thrived and achieved quality and beauty still reflected by the Gothic buildings then built with such wellbeing and community commitment.

We have outlined here a proposal for correcting one of the most desperate problems facing mankind today. What are the objections and arguments against this proposal? I made this proposal over a radio program some years ago with a college economist present to comment and raise objection. His response was that a taxed money would be inflationary. I observed that another economist, Harvard's Alvin Hanson, had objected "What is there to assure that the speed of circulation is precisely right to avoid both inflation and deflation in value?" Out of this argument I was challenged to think through the objection. The answer I developed in the course of time was that the treasury could have a computer programmed to take in information about prices of diverse essentials society must keep in reserve such as oil, wheat, and gold and come up with periodic revisions of the guarantee of the value of the dollar in terms of these diverse resources that would keep the value

of the dollar stable and constant. This could not be done if the currency did not have a shrinking value, for then it could be hoarded so widely that interest rates would rise and enough security could not be maintained.

The computerization of the standard of value -- to make the dollar a constant measure of value -- would leave the market in control over the value of commodities, service and materials. The price of gold and of wheat could vary greatly without upsetting the value measure of a dollar since the wide variety of prices would be entered into the programming of the computer to periodically revise its redeemability and the prices of resources that would be the security for the dollar to maintain its constant value. The gold standard, in contrast, is extremely unstable.

In practice the complication of using a taxed declining value currency is similar to figuring the sales tax on each transaction. Each piece of currency would list its declining value for each month till the end of the year -- and the more rapid decline after the end of the year when the old currency should be replaced with the new full value currency. An alternative system which has been in use is to require the addition of a stamp each month or two to keep the currency at full face value. In practice people did not put on the stamp but discounted the value of the currency. Experience has shown the way.

One of the valuable features of the replacement of the old unstable currency with the new stable value system taxed currency is that the old currency need not be called in and exchanged for the new. The new would progressively replace the old and the old would tend to be hoarded out of circulation even though it would not be of guaranteed value, for it would not lose value when not in use. Thus there would be very little disruption in the economy in changing from a hoardable to an unhoardable taxed currency. Instead of inflation continually and unpredictably upsetting all prices and contractual relationships, they would be stabilized with great savings to all.

Maynard Keynes was favorably impressed with

the idea of a taxed currency as a way to correct the economic problem afflicting the world, but he felt it had a fault that left him unwilling to be its advocate. The ablest authority on Keynes' economics, Dudley Dillard, identified the mistake in Keynes' and other economists' thinking that led to the objection -- which was their failure to recognize people's crucial dependence on money to carry on their economic life. Keynes thought people might stop using money if it were taxed, whereas it has been found from experience that it has a far higher rate of use when taxed. Dillard concluded that "there exists, so far as this author is aware, no satisfactory refutation of these proposals." (from the leading essay in Post Keynesian Economics, edited by Kurahara).

There is difference of opinion on how much tax should be levied on currency and demand deposits. Those who operated currency exchanges with this feature charged 12% per year and they had expanding use in Austria, Germany and the Chicago trade exchange. These taxed currencies proceeded to displace the national currency as mediums of exchange and the national banks prevailed on the governments to prohibit them even though they led to active expansion of economic life and employment. Maynard Keynes in discussing the demurrage tax wrote that the right amount of tax would have to be determined from experience.* But it needs to balance the necessity to trade and work.

The question follows: how would the taxed currency relate to the far larger amount of check account bank money? The check accounts, as required condition for the government guaranteeing their value, would have the same tax as the currency. Banks could expand and contract the money supply while maintaining the standard of value without inflation. Like the Inca cocoa bean money it would represent real value that would expand and contract depending on the economy's need for money.

Jesus demonstrated the principle behind money in the parable of the talents. In admonishment to the servant who put his money away in hoarding, the master declared, "You're a wicked, lazy servant...you ought to have put my money in the bank...I should at any rate

have received what belongs to me with interest. Take his thousand dollars away from him.... And throw this useless servant into the darkness outside..." (from The New Testament in Modern English, translated by J.B. Phillips). The taxed money of Gothic Europe so forced the active circulation of money that with the resulting full employment farmers and workmen were citizens of standing rather than degraded and impoverished people. What kind of society do we want?

* *Maynard Keynes, The General Theory of Employment, Interest and Money, New York, Harcourt, Brace and Co., 1935, Chapters 23 and 24.*



USURY AND THE POPULATION EXPLOSION

The worldwide population explosion is a direct consequence of the breakdown of the small community and its economy through the introduction of hoardable "usury money." Just as the small community and family integrally functioning together were universals of human societies, so was the maintenance of population controls to keep people from having too many children to overburden the area and resources on which they must live. With the disruption of the small community and its economy population controls broke down. Malthus recognized these controls as having developed within the family in view of the limited land it must live on, before people's dependence on their own land was lost. But he was ignorant of the social control of the small community in relation to its economy in avoiding overpopulation. Thus in some of the South Sea islands a woman was not allowed to have a second child until the first was married. The dispossession and impoverishment of the underprivileged resulting from the introduction of usury money broke the bonds of social control and the unemployed and dispossessed generally fall into uncontrolled reproduction. Demographer Carr-Saunders in his Population Problems gives evidence of these controls existing over the world and of their continuing through the Gothic period in Europe but were lost under scarce money.

This is the subject of the Community Service pamphlet The Small Community, Population, and the Economic Order, \$2.75 postpaid.

The Planetary Network of Light

Condensed by permission of the authors and Communities Magazine, April-May, 1982.

REGIONAL NETWORKS IN NEW ENGLAND AND WASHINGTON, D.C.

by Corinne McLaughlin and Gordon Davidson

The New England Network of Light and the Washington, D.C. Network of Light are two examples of many autonomous, regional networks of new age groups emerging around the world — all part of a vast network of light. Each of our groups in this network is a point of light and positive vision, building for the future in a time of world upheaval and uncertainty.

Each of our groups is like a seed of a new culture and civilization, based on cooperation rather than competition, and on love and respect for all of life, living in harmony with the earth, with each other and with God. All of these groups represent pioneering efforts and creative change in nearly every aspect of life — alternative energy, wholistic health, worker-owned and managed businesses, appropriate technology, organic agriculture, humanistic politics, transpersonal psychology and counseling, and self-sufficient, inter-dependent communities.

Each of our groups is working on creating solutions to many of the problems currently facing our country and our world — in energy, food production, inflation, environmental pollution, health, poverty, etc. We are like experimental "research and development" outposts for society — as well as meeting our own needs in a more joyful and peaceful way.

Each autonomous regional network has a unique character. In New England there is an emphasis on agriculture and alternative energy, as there are many rurally-based intentional communities in the Network. In Washington, D.C., being a major urban center, groups in the Network tend to focus on healing, psychological counseling and meditation.

THE NEW ENGLAND NETWORK

In New England the impetus to learn from each other and to create a sense of mutual support and cooperation among our groups led to our first gathering together at the Spring Equinox of 1979. Nine groups met to celebrate the coming of Spring and to share information about their work: Sirius Community, Renaissance Community, the Abode of the Message, Heartwood Owner-Builder School, the Institute for Wholistic Education, Springhill Community, Another Place Farm, Mettanokit Community and Temenos. The Network has grown now to 60 groups in 6 states gathering together four times a year, on weekends near the Solstices and Equinoxes, with one of the groups hosting the gathering at its center as a way to get to know each other better and learn of each other's work.

We feel we are a regional Network, but we don't draw an exclusive circle around ourselves, either in regard to other local new age people or to all the local inhabitants of this region. We feel the reality that we are all connected and interdependent with all of humanity. Rather than striving for "self-sufficiency" as individual groups or as a network of groups, we have a new understanding of self-sufficiency as an increased capacity to serve others.

In our evolving wisdom, gained over the last three years, we've learned that "network" is essentially a verb, rather than a noun — an on-going process of building personal connections with people in other groups, and finding common purposes in our work together. There has been a definite learning from experience that the identity of the Network should follow the cooperative functions that people have energy for, rather than creating a lot of structure and organization for its own sake.

Our purpose as a Network of Light is not just to create a sense of support among our groups, but also to reach out to the general public to meet people's needs, and to provide a sense of stability and inspiration for the future. We support alternative and cooperative businesses, and are developing local resources to help build self-sustaining local economies. We are aware that we are creating a new structure for social in-

teraction, and we feel we are demonstrating how groups of any kind can cooperate and mutually benefit each other.

On a practical level, Network groups have set up bartering arrangements with each other for goods and services, exchanged work days, visited each other's centers, participated in each other's educational programs, and co-sponsored events together. Each Network Gathering generates new contacts and friendships, and new projects are created.



There are several projects on which Network groups are working:

- * an on-going newsletter with reports of Network activities and projects (\$10 a year subscription);
- * a *Directory for the New England Network* which is a 40 page display of the activities of over 60 new age communities, wholistic health centers, cooperative businesses and ashrams in New England (available for \$3.50 plus \$1.00 postage);
- * a *facilitating council*, composed of representatives from various groups, to coordinate activities of the Network, to plan the agenda for the Solstice and Equinox Gatherings, and to provide a sense of continuity between Gatherings.

For more information on the above activities, contact Gordon Davidson, Sirius Community, P.O. Box 388-C, Amherst, MA 01004.

"Whatever happens during the coming decade we can be sure there will be more than a fair share of difficulties for humanity to surmount. The successful resolution of these challenges may well depend on the ap-

plication to society at large of the values and insights being stabilized by the New England Network and similar networks around the world. It seems that we need to realize that wholistic lifestyles are no longer 'alternative' or peripheral but, in fact, constitute the *center*." — Ralph White

THE WASHINGTON, D.C. NETWORK

The Washington, D.C., Network of Light first met in the summer of 1979 when Peter Caddy from the Findhorn Community in Scotland spoke to representatives from 22 spiritual groups in the area, who were invited to hear about his experiences visiting Light centers around the world. Peter was very inspiring about the need for spiritual groups to support each other. The groups realized that they couldn't expect the rest of the world to cooperate if they themselves, as representatives of spiritual groups, were not demonstrating cooperation with each other. They felt it was important to affirm the uniqueness of each spiritual path represented by the groups, but at the same time to celebrate the underlying unity among them.

Since that first gathering in 1979, groups in the Washington area have continued to meet every month or two, and there are now over 150 groups in the Network. Each meeting is hosted by a different group in its center, and the hosting group will offer a special service or prayer or experience relating to its work. This is followed by a group meditation and a pot luck meal or picnic, and sometimes by sacred dancing or Sufi dancing.

The purpose of the Network is to bring people of many different spiritual groups in the area together to experience the living love that is their mutual bond. Through the Network, groups are sharing their experiences, ideas and resources. There is a strong sense that building the Network among the groups is helping to create a synergistic energy necessary to bring a new age into full bloom, and to help transform the planet. As these groups are all located in the area of the nation's capitol, a particular urgency is felt in the necessity of generating more Light, love, and positive energy, as Washington has such a great effect on the rest of the world.

The Network organized the first day-long "Heart to Heart and Center to Center" Festival in 1981, with 50 groups participating, and over 500 people attending.

In February of 1982 a second Festival was held, for two days, with over 1000 people attending, and over 70 groups participating. Each group had an opportunity to present itself to the public, share literature and discuss its services, goals and purposes... on-going musical events and speakers from the spiritual community gave presentations, including Barbara Marx Hubbard of the Futures Network. A deep sense of support and shared vision and work has developed among the Washington area groups.

In August of 1980 a Council of Light was developed consisting of representatives of the area's spiritual organizations and light centers, with everyone welcome to participate. The Network was incorporated in January 1982 as a non-profit, tax-exempt organization.

A Light Leadership Conference was held in November 1981, emerging out of the networking efforts of five groups who were the co-sponsors of the Conference and who worked together for many months to organize it. The leaders of 31 spiritual groups in the Washington area were brought together to dialogue with each other around the theme of "Spiritualizing the Nation's Capitol: Transformation Through Cooperation." The conference was very successful in generating ideas and inter-group projects to bring greater Light to Washington, and a deeper sense of love and respect among the groups' leaders.

For further information on the Washington, D.C. Network of Light, contact Barbara Carpenter, 4617 Hunt Ave., Bethesda, MD 20016, (301) 986-1223.



Lichen Community

by Lichen Community members

LICHEN is an environmental sanctuary...a community of organisms, living and growing together for mutual benefit. Its primary aim is stewardship of the land. We care for both our physical and social environments -- the air, earth, and water; animal and plant life; conserving energy and resources.

Founded in 1971, Lichen has comprised from 4 to 12 people. We maintain a community building with bath and laundry facilities, library, storage loft, relaxed living spaces, and a kitchen/dining area where we usually share the evening meal together, tending toward vegetarian. We also have separate retreats, smaller cabins for privacy. There is a small garden, limited due to (1) a summer dry season and necessary water conservation, and (2) the importance to us of sharing water with wildlife. Because of the various direct threats to wildlife, and interference with our own enjoyment of song and observation, we rarely accommodate domestic animals, including pets.

Self-sufficiency is NOT one of our objectives, though we do a considerable amount of drying, freezing, and canning as a measure of economic and dietary freedom. Instead of personal independence, we rely on interdependence among ourselves in varying degrees and ways.

We have several ventures which can help to supplement necessary income: a small electronics lab which provides us with the bulk of our funds; a mail delivery contract; a specialty plant nursery; beekeeping; a sawmill which utilizes mostly outside sources of trees and which, when properly staffed, can provide lumber for building and for various wood product crafts.

Finances and possessions are basically individual, though we share numerous monthly expenses, including loan payments, taxes, food, electricity and propane, and community facilities maintenance. Children live in a family unit with parent(s), interacting with the rest of the community as friends and neighbors.

In cooperation with the Oregon Department of Fish & Wildlife, we can provide a natural home for some rehabilitated native wildlife. Occasionally, Lichen is the site for a weekend sponsored by groups of various persuasions (such as FOR or Audubon), for which we offer our facilities and sometimes lead hikes

Other interests that are especially compatible here are alternative technology, enjoyment of nature's many facets, working on environmental concerns. We enjoy music, occasional calligraphy sessions, reading, woodworking, writing, playing badminton or volleyball, and having a swim in our pond. As the nearest "large town," Grant's Pass (pop. ca 15,000), is about 25 miles away, it is virtually essential to have a special interest or some creative project, or to enjoy spending quiet times in the woods and meadows.

As a community, we perform group-chosen work projects for several hours each week, depending on the season, or sometimes an emergency. We also meet weekly for discussion of any matters of interest. Much of our approach to community, politics, life in general, is rooted in favorite and appropriate quotations from Rachel Carson, Albert Einstein, Mohandas Ghandi, Aldo Leopold, Margaret Mead, and Albert Schweitzer. We feel strongly that a *community*, by definition, needs a primary direction other than a focus on the *personal* or *self*-development. This does NOT mean that we are opposed to growth -- on the contrary, our Creed is devoted to the topic -- but rather that we give it a lower group priority. Our chosen direction is nature, environment as sanctuary, treating all life forms with respect.

Prospective residents who share our interests in environment, native wildlife, conservation, (un)common sense, and cooperative living are encouraged to write us at P.O. Box 25, Wolf Creek, OR 97497, describing their own interests in some detail.



What Is A Community Land Trust?

Editor's note: The following article is taken from the Ozark Regional Land Trust literature.

A Community Land Trust is a non-profit corporation founded to acquire and preserve land in perpetuity, to give people access to land, to provide public education on land issues and to better serve the community by better land management. By putting land in trust, it remains forever free from the pressures of speculation.

Land is a limited resource. Each year hundreds of thousands of acres are destructively developed. Land prices rise. More people become concerned about the preservation of agricultural lands, natural habitat, open space and environmentally safe communities.

Land trusts are one means by which land can be preserved for future generations. Once title to land is given or sold to the trust, the land is removed from the threat of speculation. No longer a commodity, it becomes a public resource.

Those land owners who want to insure that land, which is precious to them, will not be developed in the future, may wish to donate land to the trust with an understanding of the future use or preservation of the land. A donor may give land and still live on the land during his or her lifetime.

Accepting donations of money, grants, or loans are the other ways that a trust acquires land. The tax-exempt status of a trust can attract help and money from many people.

Trust lands may be leased to persons unable to have access to land because of high prices. Careful attention will be paid to the proper use of leased lands. Lands too fragile for human habitation will be held in a natural state. Other lands will be leased appropriately for agriculture, open space, or commu-

nity building. Lease holders will have long term leases which can be passed on to their children. Buildings and other personal structures belong to the lease holder. Use terms will be specifically worked out for each situation



OZARK REGIONAL LAND TRUST

Ozark Regional Land Trust is a regional community land trust network based in the Ozark Bioregion. Formed in 1982 to acquire land through donations or other arrangements, the ultimate purpose of the ORLT is to protect the beauty, ecology and traditional land values of the Ozarks. By protecting small farms, forest lands, open spaces or natural resources, we can assure the preservation of the Ozarks for our children.

Lands acquired by ORLT are to be leased back to landless people for appropriate uses. Land suitable for housing will be leased as such, but often within the framework of comprehensive community planning. All lands will be leased in such a way as to protect their sustainability.

The Trust's purposes include broad educational programs based on land use and community development. Technical assistance and information will be offered to aid the start and development of other community land trusts of every type. Our function is to acquire land to hold in trust for the benefit of Ozarkers, or to aid others in the development of trusts in order to preserve more of the Ozark land we have inherited.

Ozark Regional Land Trust is a non-profit local corporation chartered in Missouri. Its membership is open to any individual supportive of its goals. Membership involves an active part in the Trust: electing its trustees, voting on policies, and participating in its goals in every way.

For further information write Gregg Galbraith, ORLT, 421 South Main Street, Carthage, Missouri, 64836.

Book Review

by Betty Crumrine



FINDING HIS WORLD: The Story of Arthur E. Morgan by Lucy Griscom Morgan, Yellow Springs, Kahoe & Company, 1928, 108 pp., hardback. Available from Community Service for \$2.00 plus \$1.00 postage and handling.

Finding His World: The Story of Arthur E. Morgan by Lucy Griscom Morgan, Arthur's second wife and mother of three of his children, is a slim volume so delightful it is difficult to put down once it is picked up. The structure is remarkably unorthodox in the sense that it is composed of a prologue by Lucy, notes about Arthur's parents and early childhood taken down by Lucy when Arthur and his father were chatting, entries from Arthur's journals written between the time he was fourteen and twenty-two, a notebook written by Arthur, stories Arthur told his children which Lucy recorded, narration by Lucy about Arthur's life along with excerpts from a diary Arthur kept from 1908 until 1911, and an epilogue written by Arthur Morgan himself in which he comments about much of the material found in the book.

Lucy's prologue details her first meeting with Arthur in April 1909 when they shared a canoe trip and picnic with a friend. She was quite taken with him and noticing a tear in his trousers and wishing to mend it, observes, "He impressed me as a man who, in spite of his most unusual ability, sadly needed to be taken care of." Lucy's impressions of Arthur were of his great kindness, sensitivity and generosity and as she says, "I have never found reason to reverse any of the judgments I formed that day."

Lucy supplies interesting background information on Arthur's parents, John D. Morgan, a surveyor and Anna Wiley, a rigid puritanical schoolteacher. She remarks of this union:

Except for literacy, for the possession of sound moral integrity, and for unselfish interest in their children, I have been un-

able to find one point on which their interest coincided; but they married.

We learn from Lucy that Arthur had cerebral meningitis as a boy, was afraid of dogs and wanted to be a surveyor, but his father said no to this idea.

The journals, which Arthur gave Lucy full liberty to use when she found them, contain absorbing tidbits such as this 1895 entry, "Tried taking photographs with a camera I made myself. Partial success." After Arthur graduated from high school, he taught school and then seeing no future in St. Cloud, built a raft and floated down the Mississippi. His adventures in the West intrigue the reader; he worked husking corn and in a dairy and even applied for a chambermaid's job but didn't get it. In 1898 he was in Denver and the journal entries reflect a restless searching for the path he should follow. He took jobs ranching, woodchopping, setting type, trimming grapes, and collecting ferns and selling them. Of his dreams and desires, he writes:

But I don't intend to be commonplace. I intend to make a great person of myself. Not, perhaps, great in conspicuousness among men, but great in harmony with God; great in having fulfilled my possibilities; great in having seen which of my possibilities are greatest (April 29, 1899).

In 1899 he started taking courses at a university but failed most of them. He peddled great literature in a cart convinced that miners and woodcutters would read it if they could get the books. For almost four months he traveled around trying to sell fifty thirty-cent copies of Ruskin, Carlyle, Goethe, Emerson and Kipling, but at the end of that time he'd read them all and sold none! He worked in a coal mine, lumber camp, apiary, orchard, mowed alfalfa, ran a library and in 1900 returned to Minneapolis; eventually, he went to work for his father who began to teach him about surveying. In 1902 he got a job as a surveyor of pine lands on the Chippewa Indian Reservation. In 1904 he married his first wife and his son, Ernest, was born in 1905; the young mother died of typhoid fever and Arthur took the infant home to live with his parents. Soon he began studying drainage and flood protection

and, in 1907, he took the U.S. Department of Agriculture's civil service exam, passed and was made "supervising engineer." He again kept a diary beginning in 1908 and ending in 1911, the year he married Lucy. A harbinger of the work-study program he implemented at Antioch can be seen in his remarks upon visiting a college identified only as X University in the book. He writes:

There is a tremendous advantage in some ways in not having been to college. The finest lot of men I saw that day were the Italian laborers working on the new buildings, and honestly, I would rather be one of those Italians than the professor who took supper with us. Most of the college men have been so busy studying that they have had no time to think or to be men. Introspection has reached a great development there.

When his Miami flood control work ended, he was approached about Antioch College, so in 1919, he and Lucy drove to Yellow Springs to look around. Arthur's assessment was, "I believe it is near enough dead to start over in the form I dream of." Lucy and he decided to turn their energy and dreams toward Antioch College.

In the epilogue of the book Arthur discusses his religious feelings when young, tells how he moved from Christian orthodoxy to religious liberalism, remarks upon his health and how he improved it through an unsheltered life and writes about his marriage to Lucy and the multitude of things it taught him.

Finding His World provides a sometimes poignant, sometimes humorous glimpse into the childhood, adolescence and young manhood of Arthur E. Morgan. Lucy Griscom Morgan's remarks and observations not only clarify the material, but also illustrate the unique love relationship that existed between husband and wife. This book shouldn't be missed by anyone interested in these two extraordinary people.



Announcements

Daily, the threat of nuclear annihilation grows at an accelerated tempo. An ultimatum of war or peace hangs over the entire world. War is self destruction on all peoples. Peace means necessary changes in the lifestyle, philosophy, and economy of all governments.

Mankind must become its brother's keeper and not his destroyer. If you want a part in the communal exchange of ideas -- if you desire peace and righteousness to cover the earth, come to God's Valley in Williams, Indiana to a meeting August 26-September 3rd, 1984.

Bring bedding, sleeping bags, camping apparatus, eating utensils, and camping out clothes. For more information, write to GOD'S VALLEY - ATTENTION: RACHEL SUMMERTON, R.R. 1, BOX 478, WILLIAMS, INDIANA 47470, (812) 388-5571.

ABOUT LAND FOR SALE

The U and I Community is presently closed. The few of us left here are caretaking the land, 1040 acres. The land is for sale and we want to see it bought by spiritual people. For more information write U and I Community, Box 114, Eldridge, MO 65463.



COMMUNITY SERVICE MEMBERSHIP

Membership is a means of supporting and sharing the work of Community Service. The basic \$15 annual membership contribution includes a subscription to our bimonthly NEWSLETTER. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a non-profit corporation which depends on contributions so that it can offer its services freely to those who need them. All contributions are appreciated, needed and TAX DEDUCTIBLE. If you want your copies of the NEWSLETTER sent airmail overseas, please send \$20. All foreign members, including Canadian, please pay in US currency.

EDITOR'S NOTE

We not only welcome letters to the editor, but articles about any exceptional communities you know of or people who are doing interesting things to improve the life in their towns. Anyone submitting an article should enclose a self-addressed envelope if he/she wishes it returned if we cannot use it. The only recompense for use we can offer is the pleasure of seeing it in print and knowing that you have spread a good and useful idea.

CONSULTATION

Community Service makes no set charge for consultation services formal or informal, but can only serve through contributions of its friends and those it helps. For consultation we suggest a minimum contribution equal to that of the consulter's hourly wage for an hour of our time.

DO YOU HAVE A FRIEND?

One of the most helpful ways of supporting Community Service is to send the names and addresses of friends whom you think would be interested in receiving a sample of our NEWSLETTER and a copy of our booklist. If you wish a specific issue sent to a friend, please send 50 cents per name.

TRUSTEES OF COMMUNITY SERVICE, INC.

Heather Woodman, Christine Wise, Ernest Morgan, Cecil Holland, Jim & Cyndde DeWeese, Christine Sage, Donna Matson, John Morgan, Howard Cort, Agnes Grulow, Jim Leuba, Lance Grolla, Weston Hare, and Ross Morgan.

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You can tell when one year has passed since you last contributed to Community Service by looking at the three or four digit number at the upper right hand corner of your mailing address. The first digits are the month and the last two are the year your membership expires. Please renew your membership now if it has expired or will expire before 7/84, July 1984. A minimum contribution for membership is \$15 a year. The need for larger gifts continues to increase.

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